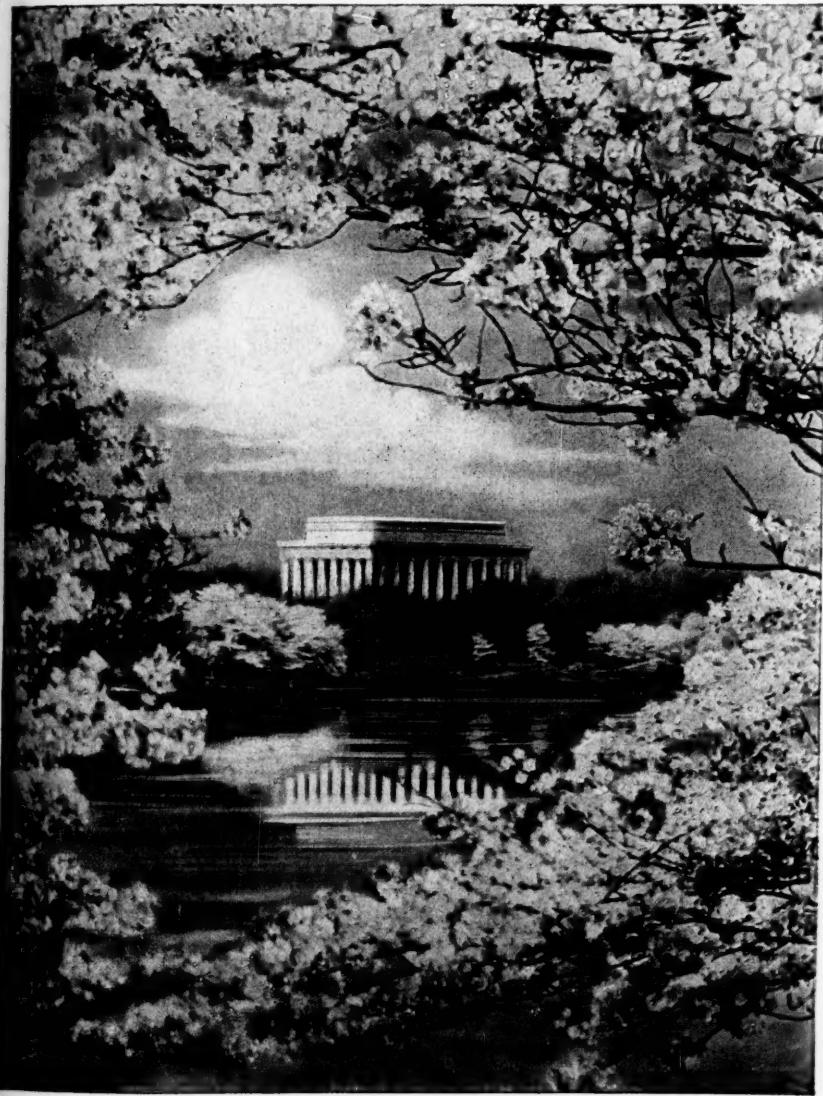


Freedom, Illinois

LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM



© E. L. CRANDALL

THE LINCOLN MEMORIAL THROUGH THE CHERRY BLOSSOMS

SHALL BLUE LAWS BE AMENDED, OR REPEALED? (Page 41)

TWENTY CENTS A COPY

WASHINGTON, D. C.

Religious Liberty Association

DECLARATION OF PRINCIPLES

1. We believe in God, in the Bible as the word of God, and in the separation of church and state as taught by Jesus Christ.
2. We believe that the ten commandments are the law of God, and that they comprehend man's whole duty to God and man.
3. We believe that the religion of Jesus Christ is founded in the law of love of God, and needs no human power to support or enforce it. Love cannot be forced.
4. We believe in civil government as divinely ordained to protect men in the enjoyment of their natural rights and to rule in civil things, and that in this realm it is entitled to the respectful obedience of all.
5. We believe it is the right, and should be the privilege, of every individual to worship or not to worship, according to the dictates of his own conscience, provided that in the exercise of this right he respects the equal rights of others.
6. We believe that all religious legislation tends to unite church and state, is subversive of human rights, persecuting in character, and opposed to the best interests of both church and state.
7. We believe, therefore, that it is not within the province of civil government to legislate on religious questions.
8. We believe it to be our duty to use every lawful and honorable means to prevent religious legislation, and oppose all movements tending to unite church and state, that all may enjoy the inestimable blessings of civil and religious liberty.
9. We believe in the inalienable and constitutional right of free speech, free press, peaceable assembly, and petition.
10. We also believe in temperance, and regard the liquor traffic as a curse to society.

For further information regarding the principles of this association, address the Religious Liberty Association, Takoma Park, Washington, D. C. (secretary, C. S. Longacre), or any of the affiliated organizations given below:

AFFILIATED ORGANIZATIONS

Atlantic Religious Liberty Association (affiliated organizations in Maine, Vermont, Massachusetts, New Hampshire, New York, Connecticut, and Rhode Island): Office, South Lancaster, Mass.; secretary, E. K. Slade.

Eastern Canadian Religious Liberty Association (affiliated organizations in New Brunswick, Nova Scotia, Quebec, Ontario, and Newfoundland): Office, Oshawa, Ontario; secretary, C. F. McVagh.

Central States Religious Liberty Association (affiliated organizations in Kansas, Nebraska, Missouri, Colorado, and Wyoming): Office, 303 W. Seventh St., College View, Nebr.; secretary, S. E. Wight.

Columbia Religious Liberty Association (affiliated organizations in Pennsylvania, Ohio, New Jersey, Virginia, West Virginia, Delaware, and Maryland): Office, 507 Flower Ave., Takoma Park, D. C.; secretary, B. G. Wilkinson.

Northern Religious Liberty Association (affiliated organizations in Minnesota, Iowa, North Dakota, and South Dakota): Office, 2718 Third Ave., South, Minneapolis, Minn.; secretary, Charles Thompson.

North Pacific Religious Liberty Association (affiliated organizations in Oregon, Washington, Idaho, Montana, and Alaska): Secretary, H. G. Thurston, Box 598, Walla Walla, Wash.

Pacific Religious Liberty Association (affiliated organizations in California, Nevada, Utah, and Arizona): Secretary, W. F. Martin, 421 North Isabel St., Glendale, Calif.

Southeastern Religious Liberty Association (affiliated organizations in Florida, Georgia, North Carolina, and South Carolina): Office, 202-216 First National Bank Bldg., Chattanooga, Tenn.; secretary, W. H. Heckman.

Southern Religious Liberty Association (affiliated organizations in Alabama, Kentucky, Tennessee, Louisiana, Mississippi): Office, 2001 24th Ave. N., Nashville, Tenn.; secretary, O. F. Frank.

Southwestern Religious Liberty Association (affiliated organizations in Arkansas, Oklahoma, Texas, and New Mexico): Office, 518-519 Terminal Bldg., Oklahoma City, Okla.; secretary, M. B. Van Krik.

Western Canadian Religious Liberty Association (affiliated organizations in Alberta, British Columbia, Manitoba, and Saskatchewan): Office, Lacombe, Alberta; secretary, S. A. Rusker.

LIBERTY

"Proclaim liberty throughout all the land unto all the inhabitants thereof." Leviticus 25:10.

Published quarterly by the

REVIEW AND HERALD PUBLISHING ASSN., TAKOMA PARK, WASHINGTON, D. C.

VOL. XXI

SECOND QUARTER, 1926

NO. 2

CHARLES S. LONGACRE, Editor

CALVIN P. BOLLMAN, Managing Editor

WILLIAM F. MARTIN, Associate Editor

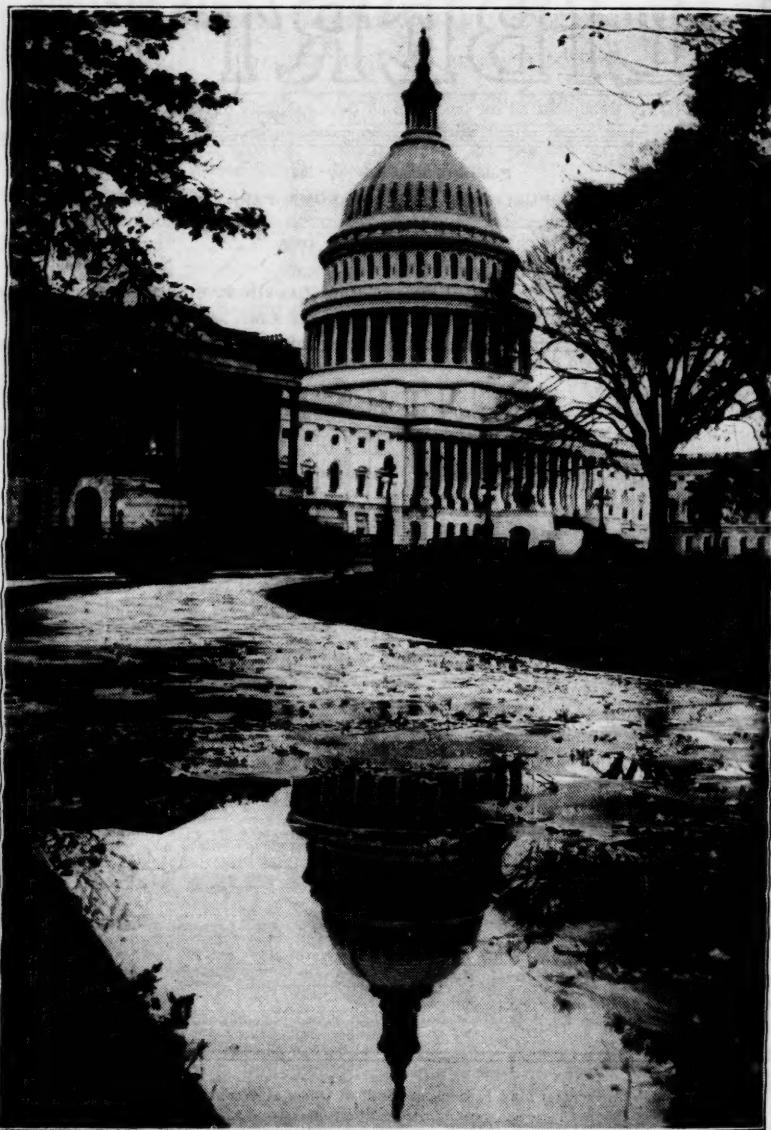
CONTENTS

THE UNITED STATES CAPITOL	Frontispiece
A NEW SUNDAY BILL FOR THE DISTRICT OF COLUMBIA	35
VARIOUS OPINIONS ON SUNDAY LAWS	38
SHALL BLUE LAWS BE AMENDED, OR REPEALED?	41
AN ATTEMPT TO MAKE HONEST TOIL A CRIME	43
JEWISH TOLERANCE WON OUT ON A JEW'S VIEW OF JESUS	44
THE DECALOGUE CAUSES A HEATED RELIGIOUS ARGUMENT IN NEW YORK	45
OPPOSITION TO THE USE OF SCHOOL TIME FOR RELIGIOUS INSTRUCTION	47
COMPULSORY BIBLE READING ANTI-CHRISTIAN AND UN-AMERICAN	48
RELIGIOUS PROPAGANDISTS SEEK USE OF PUBLIC SCHOOLS	50
WASHINGTON NOT A PROFANE MAN	51
RECREATION FOR WORKING PEOPLE ON SUNDAY	52
WHERE SHOULD RELIGION BE TAUGHT?	52
RELIGIOUS LEGISLATION ATTEMPTED DURING 1925	53
RELIGIOUS EDUCATION IN THE PUBLIC SCHOOLS CALLED A "BREACH OF TRUST"	54
THE APPEAL OF THE METHODIST SABBATH CRUSADE	56
MEMORIAL ON RELIGIOUS LIBERTY PRESENTED TO CONGRESS	58
A SUNDAY LAW SPIRIT THAT IS UNBECOMING	60
COURTS MUDDLED ON SUNDAY DANCING	61
NO SUNDAY BLUE LAWS FOR WASHINGTON	61
BLASPHEMY AND SEDITION	63
ATLANTA BOARD BARS EVOLUTION	64
"PRESERVING" SUNDAY FOR THE PEOPLE	64
COURT OVERRULES SUNDAY ORDINANCE	64

Entered as second-class matter May 1, 1906, at the Post Office at Washington, D. C., under the Act of Congress of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized on June 22, 1918.

SUBSCRIPTION RATES.—One year, 35 cents; three years (or 3 subscriptions, 1 year), \$1.00; five or more copies, mailed by publishers to five addresses or to one address, postpaid, each 9 cents. No subscriptions for less than one year received. Remit by Post Office Money Order (payable at Washington, D. C., post office), Express Order or Draft on New York. Cash should be sent in Registered Letter. When a change of address is desired, both old and new addresses must be given. No extra charge to foreign countries.



R. E. CLARK

THE UNITED STATES CAPITOL, WASHINGTON, D. C.

The dome of the Capitol is here shown reflected from a rain-flooded street. This is a pleasing and peaceful scene just outside the halls of Congress, at present the storm-center of the Blue Sunday law crusade for the District of Columbia, designed to make our nation, already "Christian" by obiter dictum, even more "Christian" by act of Congress.

LIBERTY

"Proclaim liberty throughout all the land unto all the inhabitants thereof." Leviticus 25:10.

VOL. XXI

SECOND QUARTER, 1926

NO. 2

A New Sunday Bill for the

JANUARY 8, 1926,
the following Sunday bill was introduced in the House by William C. Lankford of Georgia, and was referred to the Committee on the District of Columbia:

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That Sunday being recognized by the Constitution of the United States as the day of rest of the President, and impliedly of the whole people, and being by general consent set apart for rest and religious uses as a civil institution older than any established government, this Act prohibits the doing on that day of certain acts hereinafter specified which are serious interruptions of the repose and religious liberty of the community, in order to protect the right of every person to one day of rest in every seven and in order to preserve the day free from unnecessary labor and business, for all who wish the opportunity publicly to worship God according to the dictates of their own conscience.

"Sec. 2. It shall be unlawful in the District of Columbia for any person to labor or for any person, firm, corporation, or any of their agents, directors, or officers to employ any person to labor or pursue any trade or secular business on the Lord's day, commonly called Sunday, works of necessity and charity always excepted.

"Sec. 3. In works of necessity and charity is included whatever is needful during the day for the good order, health, or comfort of the community, provided the right to weekly rest and worship is not thereby denied. The labor herein forbidden on Sunday is servile, employed on

District of Columbia

An Editorial

public work, not such personal work as does not interrupt or disturb the repose and religious liberty of the community. The following shall be legal on Sunday: Labor and business in the connection with the preparation and sale of daily newspapers, or motor oil and gasoline, and in restaurants and cafeterias, where meals may be sold to be eaten on the premises, and in drug stores for the sale of medicines, surgical articles and supplies for the sick, and food and beverages, but not for articles of merchandise forbidden on Sunday for other stores and merchants; labor and business in connection with public lighting, water and heating plants, and for the maintenance of street cars and railroad trains.

"Sec. 4. That it shall be unlawful in the District of Columbia to keep open or use any dancing saloon, theater (whether for motion pictures, plays spoken or silent, opera, vaudeville, or entertainment), bowling alley, or any place of public assembly at which an admission fee is directly or indirectly received, or to engage in commercialized sports or amusements on the Lord's Day, commonly called Sunday.

"Sec. 5. It shall be unlawful in the District of Columbia for any person, firm, corporation, or any of their agents, directors, or officers to require or permit any employee or employees engaged in works of necessity, excepting household or hotel service, to work on the Lord's day, commonly called Sunday, unless within the next six succeeding days during a period of twenty-four consecutive hours such employer shall neither require nor permit such employee or employees to work in his or its employ.

"Sec. 6. Any person who shall violate any of the provisions of this Act shall, on conviction

thereof, be punished by a fine of not less than \$5 nor more than \$50 for the first offense, and for each subsequent offense by a fine of not less than \$25 nor more than \$500 and by imprisonment in the jail of the District of Columbia for a period of not more than six months.

"Sec. 7. All prosecutions for the violation of this Act shall be in the police court of the District of Columbia.

"Sec. 8. This Act shall become effective on the sixtieth day after its enactment."

The advocates of compulsory Sunday legislation have always made the most of the words in the national Constitution, "Sunday excepted"—more than was ever intended by the framers of that instrument. The time allowed the President for signing a bill had to be definitely stated, in order to avoid serious complications. One Sunday must necessarily occur within any ten consecutive days, and there may easily be two Sundays; hence, to avoid any misunderstanding or question, the words "Sunday excepted" were introduced.

But there is a wide difference between such a provision and a law compelling the President, or any one else, to observe Sunday. Nearly a century ago committees of the Senate and the House, in considering petitions for the abolition of Sunday mails, took the position that Congress had no power to decide any religious question, or to say which, if any, day of the week was holy time. It has been the practice of both houses of Congress not to transact business on Sunday, and to quite an extent, the pol-

icy of the Government has been to give Government employees opportunity to observe the weekly day of rest of their choice. This is right, eternally right; but it is a very different thing from

compelling some to observe a day in which they have no faith, simply because others believe in it.

A number of States have laws against compelling any person to answer a civil suit on a day which he esteems sacred. The constitution of Tennessee provides that "no person shall in time of peace be required to perform any service to the public on any day set apart by his religion as a day of rest." This, too, is right, but it is not right to compel A to rest simply because B wishes

to rest and worship. B may properly be protected in his right to worship, but not to the extent of compelling others to unite with him in that worship.

The language of the bill prohibiting "certain acts" "which are serious interruptions of the repose and religious liberty of the community," looks not so much to the protection of persons as to the protection of an institution, namely, Sunday as a holy day.

We have no fault to find with any law, the real purpose of which is to guarantee to those who desire it a weekly day of rest and an opportunity to join with others like-minded in worship. But we do object to any measure which is designed to compel B to rest simply because A wishes to worship, a measure



© HARRIS & EWING

*Hon. W. C. Lankford, Member of Congress
From Georgia, Who Introduced the
New Sunday Bill*

to give
nity to
of their
right;
g from
ome to
day in
have
simply
ers be-

er of
laws
spelling
to an-
suit
which
hanced.
on of
vides
erson
e of
nquired
any
pub-
y set
re-
y of
too,
it is
nspel
mply
shes
y be
but
ers

ing
in-
ous
so
to
ly,

w,
ee
of
th
re
e-

designed not only to protect A from physical annoyances, such as disturbing noises, but to free him also from the annoyance of the knowledge that while he prays another man plays, or that while he worships, B perchance trims his hedge or hoes in his garden, or even sells over his counter articles other than those specified in this bill as being lawful to sell on Sunday.

The time was, a hundred and fifty years ago in Virginia, when Baptists were arrested, fined, and even imprisoned for disturbing the public peace, when the fact was that they had merely held a baptismal service at which there was some unseemly disturbance, occasioned altogether by the disorderly conduct of those who did not believe in immersion, and whose feelings were hurt by the fact that the public teaching and practices of the Baptists were, *per se*, a denial of the teaching and practice of the legally established church.

The same is true today in regard to

the legalized Sunday. It is not a matter of preserving the religious liberty of those who want to keep Sunday, but of giving them such a monopoly of that day as to silence all protest and to make it appear, so far as the Government is concerned, that there is universal assent to the claims made in behalf of the day. This was the original idea of Sunday laws, and is still the real motive back of compulsory Sunday legislation.

This view is amply sustained by the courts: In the Jeandelle's Case, it was held that "the day is clothed with peculiar sanctity." In the case of *Moore v. Hagan*, 2 Div. 437 (1866), it was the court that said of two Kentucky statutes, "one applied exclusively to Sunday as *sacred*, and the other to holidays as *secular*." As far back as 1848, in the Iowa case of *Davis v. Fish* (1 Green, 406) it was said that Sunday "is sacred, set apart for rest by the voice of wisdom, experience, and necessity." Imposing a penalty

(Continued on page 62)

A Suggestive Cartoon

The accompanying cartoon, copied from the *Washington (D. C.) Herald*, is very suggestive, both of the spirit and the origin of the proposed District Sunday law. It is not of local origin, but is born of the spirit of the 17th century Puritanism. Its purpose is to padlock on Sunday almost everything in the District of Columbia that might prove a counter-attraction to the several churches. The people of the District of Columbia have no voice in the management of their own affairs, but we believe that local public opinion is unquestionably against the proposed Sunday legislation. A drive is on from without, to force upon the people of Washington a religious law which they do not want and do not need. The wastebasket is the proper place for it.



Various Opinions on Sunday Laws

THE *Evening Star*, of Washington, D. C., in its issue of January 31, stated that on the previous evening, "the Anacostia Citizens' Association, representing nearly five hundred residents of that section, went on record, at a meeting in the Masonic Temple, as favoring [a] stringent blue law for the District of Columbia."

Just how stringent those present wanted the blue law for the District to be, does not appear, but a study of the whole subject makes it clear that there is a wide difference of opinion, even among the advocates of Sunday laws, as to the degree of legal stringency to be desired.

Bishop Manning's Opinion

As reported in the *Literary Digest* of January 23, Rev. W. T. Manning, Episcopal Bishop of New York, is of the opinion that there is "nothing inherently wrong with sport and recreation being indulged in on the Lord's day, but under proper circumstances and with moderation. They have just as important a place in our lives as our prayers."

"That many laymen agree with this view," comments the *Literary Digest* (January 30), "is attested by the well-known fact that they go from church service to the links or the courts, for a spin in the open country, or for a hike in the woods. It is also a matter of common observation that in many parts of the country Sunday afternoons are devoted to tennis matches and baseball games, and that the players go un-reproved of their pastors."

Shocking and Blasphemous

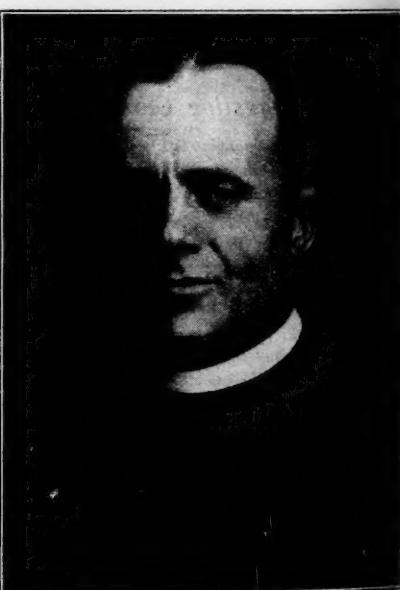
The *Digest* remarks, however, that "to those who still stick to the Puritan notion of Sunday observance, Bishop Manning's utterance is shocking; nay, worse, it is blasphemy, the opening wedge for the continental Sunday in the United States."

Among those who agree wholly or in part with Bishop Manning, the *Literary Digest* of January 30 names Dr. Albert C. Dieffenbach, Unitarian, editor of the *Christian Register* (Boston), who calls attention to the fact that millions of toilers get their only weekly freedom and recreation on Sunday, and then expresses the opinion that "if the church will tell them to play and build up their bodies, . . . the people will, under proper instructions, come to the sanctuary to pray and build up their souls. One good thing will lead to the other."

Opposed to the Continental Sunday

Dr. W. L. Stidger, writer, and Methodist pastor of Kansas City, is reported as saying:

"There is no more ethical, moral, or spiritual harm in a poor man engaging in athletic sports



C. U. & U. N. Y.

William Thomas Manning
Bishop of the Protestant Episcopal Church
of New York

"Sunday than there is in a rich man riding out in an automobile for pleasure."

Dr. Stidger is, however, said to be much opposed to the establishment of the continental Sunday and the commercialization of Sunday sports in this country. But more on that subject later.

According to the *Literary Digest*, Dr. M. Ashby Jones, pastor of the Ponce de Leon Avenue Baptist Church, Atlanta, Ga., thinks that "instead of sounding the alarm against the hurtful in pleasure," the church should "enter eagerly and intelligently into making the play program for the people."

Opinion of the President's Pastor

Even Dr. Jason Noble Pierce, pastor of the Congregational church in Washington in which President Coolidge worships, while not prepared to go all the way with Bishop Manning, is quoted as saying this:

"The greatest problem, however, is not to popularize good sports, but to popularize essen-

tial religion. Too many people already are sport-mad, pleasure-bent, and God-forgetting. For them every holy day is a holiday. They are religious parasites; and if all were like them, civilization would turn to chaos for lack of character. Our united influence is needed, not to secularize Sunday, for the ungodly are attending to that, but rather to make the entire week more sacred. Religion has not kept pace with civilization. We have a surfeit of religious shirkers and a shortage of religious workers. Golf is not a substitute for prayer as a spiritual force, nor is baseball as effective as the church in manufacturing religious leadership. All have their proper places. We need more prayer, more Bible study, more Christian testimony, more real religion. In just so far as sports will help to supply these needs, they are of direct religious benefit."

Catholic Opinion and Practice

Of course Bishop Manning's view meets the approval of Roman Catholics, as it accords with the practice of that church throughout its history; but Dr. John A. Ryan, professor of moral theology and industrial ethics at the Catholic University, Washington, D. C., thinks that the bishop "goes too far" when he puts sports on a par with prayer. The professor goes on to explain his position and the time-honored practice of the Catholic Church. The rule of the Middle Ages, Dr. James J. Walsh tells us, "was mass and play. Afterward," he continues, "they had nearly forty holy days of obligation in the year that were holidays after mass was over."

Liberal, but Opposes Commercialization

Rev. Daniel A. Poling, president of the Society of Christian Endeavor and prohibition worker, is quoted as opposing the commercialization of Sunday sports, but as thinking that "a walk, a ride, a row, a swim — life in God's good out-of-doors — may be altogether in harmony with the spirit of the One who said, 'The Sabbath was made for man.'"

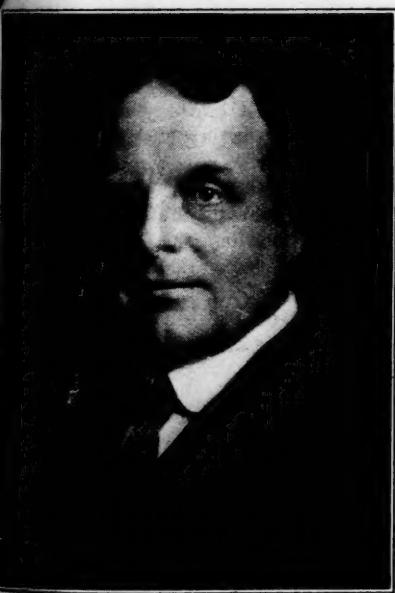
Opinion of a Philadelphia Pastor

But not all are as liberal as those quoted thus far; the *Literary Digest* says:

"Dr. Clarence Edward Macartney, pastor of the Arch Street Presbyterian church, Philadelphia, professor at the Princeton Theological

FARRIS & EWING

Jason Noble Pierce
Pastor of the First Congregational Church,
Washington, D. C.



Seminary, and writer on religious subjects, is filled with 'amazement and sadness' over Bishop Manning's utterances. Dr. Macartney thinks that 'the Christian Sabbath is going fast enough in America without Christian bishops and ministers aiding and abetting this deep wrong to our nation and to humanity.' To him the distinction drawn between quiet games such as tennis and golf, on the one hand, and commercialized sports on the other, is 'false and banal. Reduced to practical working, it means that if you can afford to join a golf club or country club, you can have all the sports you desire on Sunday. But while you play golf and tennis, your less well-to-do brother must be barred from the ball parks, where crowds congregate and men cheer.'

There is much truth in what Dr. Macartney says. As we view the question, such sports as golf, baseball, and tennis have no place in a proper Sabbath program. They do not belong in the same class as quiet walks in the country, or even country automobile rides, at a speed that gives opportunity to observe the beauty of field and forest, and to think from nature up to nature's God.

The Fourth Commandment on Amateur Sports

The distinction drawn by some between private golf links, tennis courts, amateur baseball, engaged in merely for recreation, and the same or other games or sports commercialized, certainly cannot hold when the question involved is that of the obligations of the divine Sabbath law. True Sabbath keeping is described and its rewards promised as follows in Isaiah 58: 13, 14:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Sabbath Keeping a Spiritual Matter

Surely there is no more place here for exciting amateur sports than for those same sports commercialized; but neither are quiet walks in park or country, or

correspondingly quiet automobile rides, necessarily barred. But the fact does stand out most conspicuously that Sabbath keeping is a spiritual matter, something quite beyond the power of civil rulers to enforce, and therefore something concerning which civil lawmakers should not attempt to legislate.

As appears from the conflicting opinions published in the *Literary Digest*, there is a wide diversity of opinion upon the subject of proper Sunday observance, even among ministers of the gospel. Some of these are extremely liberal, while others would place a legal ban upon almost everything except church attendance and the discharge of household duties.

Opposed to Manning's Program

Dr. David G. Wylie, president of the Lord's Day Alliance, expresses himself as utterly opposed to the liberal program favored by Bishop Manning of New York, and Dr. Ryan of Washington. He is of the opinion if their ideas were generally adopted, it would mean the destruction of the weekly rest day. He "is quite certain that if a large part of our population comes to believe that Sunday is just like any other day, the influence of the day itself will soon disappear." Dr. Wylie, who by the way is a Presbyterian, adds: "The moment the sentiment prevails that Sunday is just like any other day, the golf links will be more crowded, excursion boats and trains will be run, theaters will be open, and there will be a general breaking down of the holy associations connected with the day."

Harry L. Bowlby's Opinion

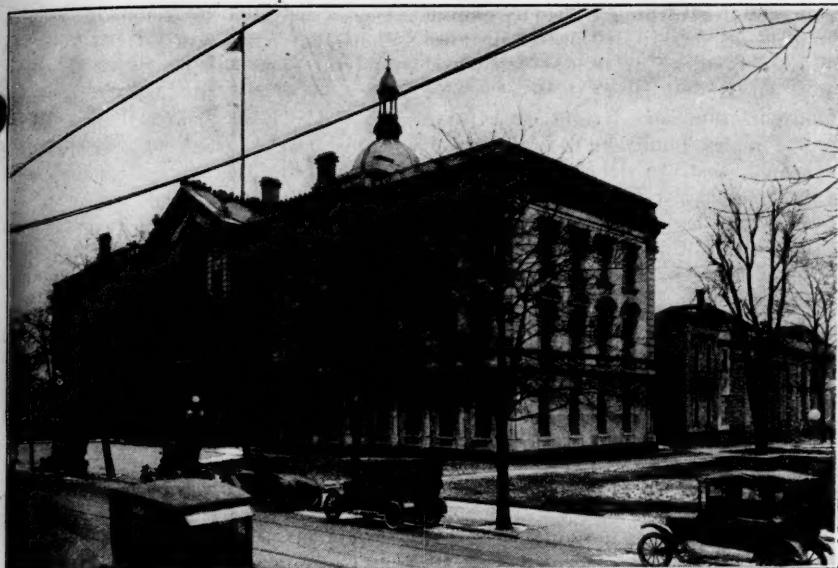
Rev. Harry L. Bowlby, also a Presbyterian, and general secretary of the Lord's Day Alliance, agrees very fully with Dr. Wylie, as might be expected, inasmuch as he has always been a champion of rigid Sunday legislation, for the express purpose of preserving what he is pleased to style the "Christian Sabbath," or perhaps more frequently the

(Continued on page 59)

N

most a
blue b
are t
of th
enact
union
1704,
ago.

Th
travel
land
"wor
dinar
mits
singin
sake
would
or vi
just i
"play



C. W. KIMBLE

State Capitol Building, Trenton, N. J.

Shall Blue Laws Be Amended, or Repealed?

NEW JERSEY has one of the most ancient codes of Sunday blue laws in America. They are the relics and expansions of the old religious laws which were enacted under the Puritan régime of a union of church and state in 1693 and 1704, nearly two centuries and a quarter ago.

The present Sunday law allows "no traveling" on Sunday, "either upon land or water." It prohibits all "worldly employment, or business, ordinary or servile labor or work;" it permits no "interludes or plays, dancing, singing, fiddling, or other music for the sake of merriment" on Sunday. This would prohibit the playing of the organ or victrola or any musical instrument just for entertainment on Sunday. All "playing, sports, pastimes, or diver-

*By
The Editor*

By

The Editor

sions" are forbidden under the Sunday law, also no one is allowed to "sell or expose for sale, any wares, merchandise, fruit, herbs, meat, fish, goods, or chattels, upon the first day of the week, commonly called Sunday."

Likewise no "stage or stages shall be driven through any part of the State on the first day of the week, called Sunday, except" for purposes of "mercy;" and no railroad company in New Jersey is to run more than "one passenger train each way over their roads on Sunday for the accommodation of the citizens of this State." Thus people not of New Jersey are prohibited from riding even on these trains on Sunday. No one is even allowed to travel by foot, wagon, sled, or vehicle or automobile for pleasure on Sunday; only "persons

going to or returning from any church or place of worship, within the distance of twenty miles," are allowed to travel at all on the first day of the week. "No transportation of freight, excepting milk, on any public highway, railroad, or canal, shall be done or allowed by any person or persons within this State, on the first day of the week, commonly called the Christian Sabbath." Steam, electric, horse, or any other power, propelling a train, locomotive, or car, is forbidden to run on Sunday except as previously stated for purposes of "mercy" and "going to or returning from any church or place of worship." "Fishing" is prohibited in the Delaware River on the New Jersey side "from sunset on Saturday night until twelve o'clock on Sunday night."

"Any person or persons who shall be found on the first day of the week, called Sunday, . . . attending any public meeting or public exhibition, excepting for religious worship or instruction, . . . shall be punished by a fine not exceeding fifteen dollars, or imprisoned in the county jail for not more than fifteen days, in the discretion of the court."

"Sunday, for the purposes of this act, shall be regarded as the time between sunrise and midnight of said day."

Who dare say that this is not a religious law with a vengeance? Time and again efforts have been made to have the legislature of New Jersey repeal, or at least modify, this ancient Sunday law, but so far every effort has

been frustrated by religious organizations that have besieged the legislature and threatened them with a boycott at the polls if they disturbed this church law. The Lord's Day Alliance and the Ministerial Associations are always on deck, issuing their interdicts against the legislators till they are afraid to call their souls and their personal convictions their own.

However, Governor George S. Silzer has had the courage to recommend that the legislature amend this ancient and obsolete law. It is obsolete, because during the past tens of thousands of people have been indicted by the grand juries under this law, and so far no trial jury has been found that would convict the violators of the law.

But a religious law that is obsolete under our system of government ought

not to be amended, it ought to be repealed, the same as many other religious laws have been repealed that were once valid. The senators and representatives of New Jersey need have no more fears of their political future than did our forefathers when they separated church and state, or the legislators of California and Oregon when they repealed the Sunday laws of those States, or the Congressmen who every session refused

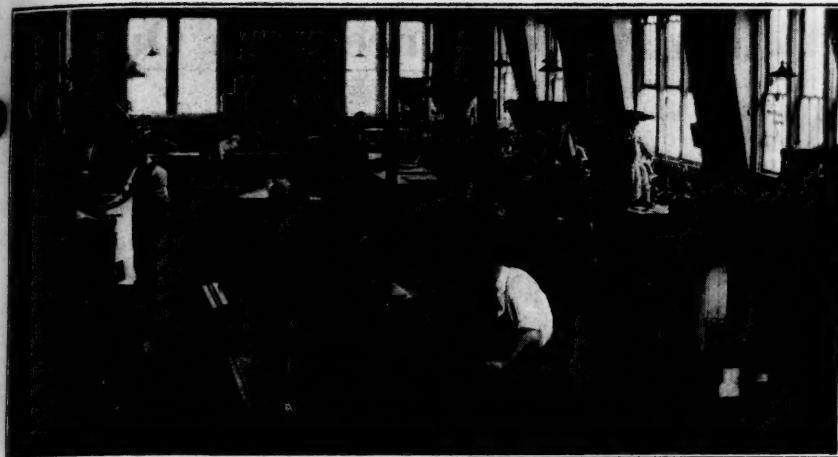
to enact a Sunday law for the District of Columbia. A legislator who is afraid of the boycott of the churches is not worthy of being called a statesman when he refuses to uphold the guar-

(Concluded on page 55)



© U. S. U., WASHINGTON, D. C.

Governor G. S. Silzer of New Jersey



To Prohibit One From Working Is to Take From Him a Sacred Right

An Attempt to Make Honest Toil a Crime

FROM many points come rumors of attempted religious legislation. First, the good women of the W. C. T. U. pass a resolution asking that a ban be put on all Sunday work. This is put in the form of an appeal to employees. We should like to know if they intend to stop there.

Notices of the meetings convey the idea that the women are entering into a crusade to ban Sunday work with the same enthusiasm with which they entered into and carried on the campaign to secure the passage of the Eighteenth Amendment. One can but wonder if they are seeking an amendment to the national Constitution that will prohibit Sunday labor. There is a difference between keeping a saloon and doing honest labor. The one is an evil and a menace to society; the other is that which sustains a nation.

To shut out the saloon is a protection to society. To prohibit one from working is to take from him a sacred right. If the object of the W. C. T. U. is simply

By
W. F. Martin

to give to the workers one day's rest in seven, why should Sunday be named? There can be but one answer. Because Sunday is considered by them a sacred day. That

puts Sunday laws in the category of religious enactments. There is no question as to one's right to rest on Sunday, whether from a sense of sacred duty or merely a desire for physical rest.

If, however, one's conscience does not prompt him to rest, he should not be compelled to do so. We are speaking now from a religious standpoint. From a civil point of view, why should any one be called on to rest when he is not weary? The resolution referred to above says nothing about an employer's working his men more than six consecutive days. It looks to prohibiting work on Sunday. If the purpose of the resolution is carried out, the Seventh-day Adventist employer could carry on his enterprises for only five days in the week. Did the proponents of the plan think of this? If so, it looks very much as if

(Concluded on page 55)

Jewish Tolerance Won Out

A VERY heated theological controversy broke out among the Jews over Rabbi Wise's sermon on "A Jew's View of Jesus." Many of the more radical Jews were ready to crucify Rabbi Wise, figuratively speaking. They called him a heretic and a beguiler of the worst sort, because he said that Jesus was a real person, and not a myth, and that Jesus was the greatest of moral teachers, and that the world would be a better place to live in if His teachings were heeded by all.

Rabbi Wise said he had been taught from his childhood to believe that Jesus was merely a mythical character, but that his own personal investigation had led him to change his mind, as the historical facts and the teachings of Jesus could not be disposed of by simply declaring them to be mythical. It seems strange that Jesus should be called a myth by the Jews, when the Jewish historian Josephus treats Him as a historical person.

We are able to comprehend why the Jews refuse to accept Jesus Christ as Deity, but to deny that Jesus existed and lived upon earth nineteen hundred years ago, is beyond our comprehension. It would be easier to deny the existence of Shakespeare or

on A Jew's View of Jesus

of George Washington than the facts that cluster about the life of Jesus. The Jews will find that sooner or later they will have to abandon the idea that the story of Jesus is a myth. Many of the Jews insist on making their own investigations relative to Jewish traditions and the facts of history, touching the life and teaching of Jesus.

We are glad to see that the majority of the great Jewish leaders decided not to accept the resignation of Rabbi Wise after the storm broke over his head, but manifested a spirit of tolerance and of confidence. The Jews would have done their own cause an irreparable injury, and would have lost the respect of the public, if they had condemned Rabbi Wise for expressing his personal convictions upon this subject.

We rejoice to see the principle of religious liberty appealing so strongly to the Jewish heart. These people have suffered so much oppression and religious persecution from external sources, that they ought to be the last people on earth to turn persecutors of others or of their own kin. The closer we follow the teachings of Jesus, the farther we shall be removed from playing the rôle of persecutors.



C. U. S. U. N. Y.
Rabbi Stephen S. Wise



U. S. U. N. Y.

City Hall of New York City

The Decalogue Causes a Heated Religious Argument in New York

ACCORDING to the New York *Times* of January 26, the proposition to read the ten commandments in the public schools of that city at least once a week produced a heated religious discussion at a public hearing before a committee of the board of education in New York City.

The discussion became so heated that the meeting was thrown into great confusion. The speakers tried to shout each other down. One of the speakers, a public school teacher, said that he had come to advocate the required reading of the *ten commandments* in the public schools, but the scene he had just witnessed had *caused him to change his mind*. "If adults cannot control their feelings when *discussing the ten commandments*," he said, "how can you expect children in the public schools to do so if the *decalogue* is introduced there? I am opposed to the measure because I fear disturbing

the peace of the land with religious prejudice."

Dr. Joseph Silverman, rabbi emeritus of Temple Emanu-El, one of the leading synagogues of the city, opposed the measure, and a storm centered about him when he undertook to read the ten commandments and interpret them. Dr. Silverman said:

"I am not here to represent the Jews, but as a citizen. I am in sympathy with anything that would put an end to the crime wave, but you will not end it by teaching little children the ten commandments. They are not gunmen. What this city needs is a Theodore Roosevelt to head the police. The mailed fist is the only thing a gunman can understand. A few ministers and Sunday school teachers are not going to end the crime wave."

"I am in sympathy with the teaching of the Constitution and the laws of the country in the public schools. If you teach that, it will suffice. I love the ten commandments. I have taught them for fifty years, but I don't believe in teaching them in the public schools. I have a good reason — a reason which will surprise you, I

know. If you knew, you would not want the ten commandments taught in the public schools."

Dr. Silverman then began to read and interpret the ten commandments, explaining his view that the Jewish idea of one God as expressed in the first commandment is in conflict with the Christian idea which accepts Jesus Christ and the Holy Spirit also as divine. Dr. Silverman then asked if the children were to be taught the fourth commandment in the public schools, which day of the week they would be asked to observe as the Sabbath — Saturday or Sunday. This precipitated a storm. One minister shouted: "I protest! this is an insult to us." Another minister jumped up, and in an impassioned voice shouted, "I believe in one God — the Father, Son, and Holy Ghost. This is the abiding faith of my life, and nothing can shake it."

For the next few moments pandemonium reigned, and Dr. Silverman endeavored to proceed with the reading and the interpreting of the decalogue, while a dozen were trying to cry him down, shouting, "Sit down! Sit down!! Sit down!!!" "You're out of order," and various indignant comments prevented his going on. He protested that he had no intention of criticizing the Christian faith, but insisted that the ten commandments were so bound up with religion that they could not be taught in the public schools without teaching of religion.

Miss McCormick read a letter from the Catholic Bishop of Brooklyn, warmly indorsing the reading of the ten commandments in the public schools.

The opposition then took the floor. Mr. Griffin, principal of Public School 114, Manhattan, said that in his school there were 4,000 children of many nationalities and religious faiths. He said:

"I believe in the ten commandments, as does every Christian and Jew." "As an educator and a father, I object to the teaching of the decalogue in the public schools." "The repetition would become so boring [to the children] as to counteract whatever good effects might be expected to result."

Joseph Lewis protested that the proposed measure was merely the entering wedge to bring religion into the schools. Said he:

"The next thing we know they will be trying to teach public school children the sermon on the mount, and then they will want a separate department to teach religion. The ten commandments have been read for 1,500 years, and they have not stopped crime yet. To introduce the reading of the decalogue into the schools would be to break up with religious controversy what is now the greatest institution for public welfare in the country, the public school."

A member of the National Security League opposed the reading of the ten commandments in the public schools, saying, "I believe all the commandments except the one which says, 'Thou shalt not kill.' You've got to kill," she protested, "in self-defense." Several Protestant ministers favored the measure, and argued vehemently for its adoption. However, Dr. A. Wakefield Slaten, pastor of the West Side Unitarian Church, opposed the measure, and asserted that there was a "religious intent and motive" backing the movement, and if Hammurabi — an ancient Babylonian code — should be substituted in place of the ten commandments, there would be objection raised at once that "they were not of divine origin."

If there is one lesson that history teaches and which this hearing emphasizes, it is the solemn fact that the churches get into trouble every time they get together and seek to devise a scheme whereby religion may be propagated by law and through the public school system. No truer words were ever written than those of the United States Senate Committee when, in 1829, it reported adversely on the proposition to enact one of the ten commandments into civil law:

"Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God. To prevent a similar train of evils in this country, the Constitution has wisely withheld from our government the power of defining the divine law. It is a right reserved to each citizen."

Opposition to the Use of School Time for Religious Instruction

ACCORDING to the New York *Times* of January 17, Supreme Court Justice Pierce H. Russell, in Troy, N. Y., signed an order on January 16 requiring Frank P. Graves, State Commissioner of Education, to show cause why he should not be compelled by writ of mandamus to stop the use of school time for religious instruction of public school children in the State. The proposed writ would direct Commissioner Graves specifically to order John W. Lumbard, superintendent of schools in White Plains, to discontinue the practice of excusing children from classes forty-five minutes once a week to receive religious instruction in churches.

A similar mandamus proceeding was brought last year against the Mount Vernon school board; and after the hearing, Supreme Court Justice Albert H. F. Seeger, in White Plains, issued a permanent injunction restraining the Mount Vernon school board from continuing a similar practice of allowing school children to take forty-five minutes from school each week for religious instruction. The supreme court justice declared the White Plains school regulation of teaching religion on school time "illegal and unconstitutional." It was asserted that this practice curtailed the regular hours of secular education required by law in the public schools, and that the plan of permitting religious instruction to be given indirectly during the regular school hours, when it could not be given directly under the law, was "in violation of the constitutional guaranty of the New York State and the United States Constitutions respecting religious liberty and the separation of church and state."

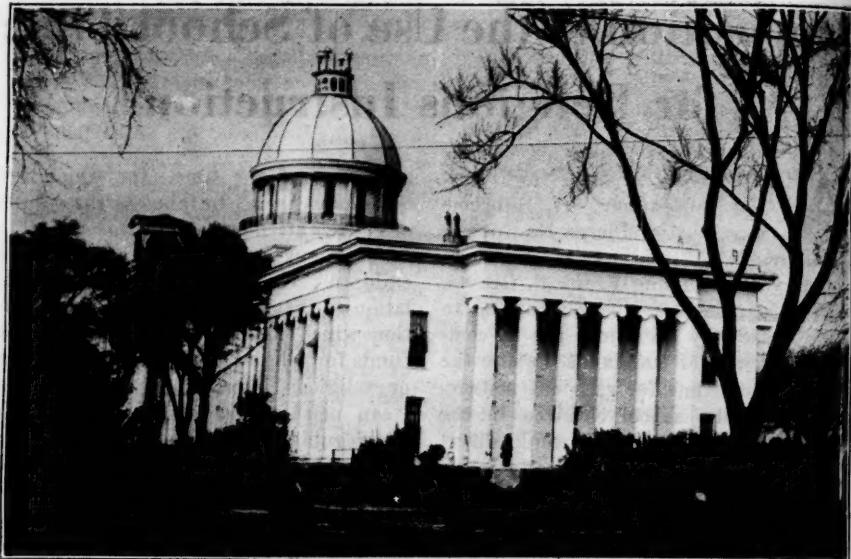
It was also charged that the White Plains school officers had misappropri-

ated part of the time (for which the State pays them) to tabulate the results of church attendance and church credits for religious instruction to public school children. This, it was held, was in violation of that part of the State constitution which prohibits the use of public funds for religious purposes. "Religion or religious instruction," it was held, "can neither invade the premises nor the regular hours for secular education of the public schools without violating the education law of New York."

The plaintiff in the present case, Joseph Lewis, says:

"We seek in these proceedings to determine whether the State of New York is a secular form of government or a combination of church and state; whether the constitution, as law, is supreme in this State, or whether ecclesiasticism is the constituted authority. This procedure is to settle the question whether the constitution guarantees religious liberty to all its citizens, or whether the religious forces have the liberty to do as they please; whether all citizens, believers and unbelievers, are equal before the law, or whether the combination of Catholics, Protestants, and Jews is to prescribe our mode of conduct."

The real danger in teaching religion on school time and of granting credits for religious instruction in substitution for secular studies, lies in the ultimate consequences that are likely to flow from such an unusual invasion of the domain of religion, by placing its prerogatives under the supervision of our State institutions. When once the door is opened into this field, the temptation is presented of going too far, and precipitating or letting loose all the religious controversies which desolated the fairest nations of the past. The safest course to follow is to maintain the barriers that separate the church and the state, and let each function in its own field without a commingling of interests.



T. F. SEXTON

State Capitol Building, Montgomery, Ala.

Compulsory Bible Reading Anti- Christian and Un-American

THE following interesting excerpts on the subject of compulsory Bible reading in the State schools, are taken from a lecture delivered by Prof. Jesse B. Hearin before the county superintendents of the public schools of the State of Alabama:

"The nobility of labor, the beauty of service, abhorrence of petty politics, adherence to principles, love of constitutional liberties — these are among the things that count the most in life.

"Now, I want to discuss with you a matter that I consider more important than many other public questions.

"In raising this question I know I shall be misunderstood by the ignorant and maligned by the vicious, and good, sincere, honest men and women may differ with me, but if I am the good citizen I hope I am, I shall not hesitate to say what others should have said before now. I have been advised not to mention this subject; however, those who advise against discussing serious questions are usually more con-

cerned with their own personal popularity than with the welfare of the country. I have no political ambitions, and can therefore afford to be interested in things of vital importance, can even afford to cling to the old constitutional fundamentals upon which American and religious freedom were builded.

"Of course you must know I am referring to the statute that requires, under penalty of law, that every teacher in the public schools of Alabama read the Bible every day; that after reading the Bible, a certificate be made at the end of each month, showing that there has been a daily reading; and that if there be failure to certify that there has been a daily reading, the teacher be deprived of pay for teaching; even that the superintendent of the county be required to go over the reports of every teacher in his county before certifying a pay roll for the teachers.

"In the beginning I want to say that I am a member, in good standing, of an evangelical Protestant church — an old-fashioned, orthodox Presbyterian, who has learned the Shorter and Larger Catechisms, the Confession of Faith, Calvin's Institutes, John Knox's Sermons, and have read the Bible practically every day of

my life; that I not only teach and read the Bible in my home, but also teach the Bible, to the best of my ability, every Sunday morning to a class of splendid young men. Furthermore, I can sincerely repeat the Apostles' Creed and believe the Bible to be the inspired Word of God.

"I have a very poor opinion of the student, teacher, or superintendent who does not feel there is a place in the school for the Bible. No man can be well educated who does not know the Bible. No man can appreciate man's relations to God who has not become familiar with the only written history of these revelations.

"But the question I am seeking to raise is that our public schools, supported by the taxpayers of every creed, are not religious institutions. They are State institutions, purely and simply, and as such should be divorced from the church. No law should compel religious teachings to be forced upon people. The very foundation of our American government was laid upon religious freedom. This is what our fathers fought for above all things. In that fight were Protestants, Catholics, Jews, believers, and unbelievers. They had been fighting for three hundred years before they came to America to establish the fact that the kingdom of heaven is in the hearts of men, and not something to be prescribed by ecclesiastics, priests, kings, or legislative bodies. They believed then, as many of us believe now, that the home is sacred, and that the home is the place for early religious training, and that from the home the parents should send their children to the Sunday school and church of the parent's choice. The wise men of our colonial days, and many of our wisest men of today, believe that religion is a gift of God, and not a threat of our civil lawmakers.

"The act of the legislature commanding the enforcing of the reading of the Bible in our public schools was approved Sept. 26, 1919, after the schools for the year 1919-20 had been opened, after the State department of education had mailed out the forms for all teachers to sign at the end of each month. I shall not criticize those who enacted this law. It is too probable that they overlooked small matters like the Bill of Rights, the Declaration of Independence, and the Constitution of the United States. This is a busy age, and it is easy to overlook small matters. Besides, teachers have so little to do, their duties require so little of their time, and they are so handsomely, yes, extravagantly compensated for their services, that it may have been thought wise to discipline them by making them perform a few additional duties.

"But how is a truly conscientious teacher to know how to observe the law? There are a great number of translations of the Bible, and almost as many versions of the several trans-

lations. The preachers of today use first one and then another version. The Authorized Version, sponsored by our 'gracious sovereign, King James,' was used altogether a few generations ago. Some of the most orthodox ministers prefer and use other versions now. The different versions have changed the text in many instances. New and maybe better words take the place of words familiar and sacred to our fathers. Which translation and which version does the law of Alabama require the teachers of Alabama to read? In my own simple home there are four translations and three or four versions of the Holy Bible. If I were a teacher, which version would I have to read to escape the Inquisition?

"A Simon-pure American must recognize and admit that among students and teachers of our public schools there are Protestants, Catholics, Jews, Christian Scientists, and many others honest in their differences of beliefs. Under our laws, and certainly according to the foundation principles of Americanism, the people of all religious denominations, and those who do not subscribe to any religious teachings, have an equal right in the public schools. If they have this right, then they are entitled to expect their opinions will be respected, and they will not be proselytized by teachers employed by the State for civil and not religious purposes.

"I do not criticize the enforcement of this law nor those who have had to perform this duty. It is the law itself that I attack—a thoughtless, unnecessary, meddlesome, un-American law, that will not further the cause of religion or advance the kingdom of heaven, but will only lessen the cause of education, make people feel they have fewer liberties, and deprive us of constitutional rights heretofore enjoyed.

"I suspect I am quite as earnestly interested in the teachings of the Bible as those who may criticize me for my opposition to a law that speaks of the days of religious intolerance, of times when men dared not differ with the interpretations of those in authority; but I am also interested in individual liberty and those principles of our government which guarantee to even the humblest man freedom of religious opinion.

"I suspect that more than one of you recall those stirring words of Oscar S. Straus: 'If we were to single out the man who from the beginning of our colonial state until the present time has most eminently contributed to fostering and securing religious freedom, has made this country of ours the haven of refuge from ecclesiastical tyranny and persecution, who has set an example more mighty than army or navy for freeing the consciences of men from civil interference, and has leavened the mass of intolerance wherever the name of America is known, I would mention first the Baptist, Roger Williams, who maintained the principle that the

civil powers have no right to meddle in matters of conscience, and who founded a State with that principle as its keystone.

"I would mention second the Presbyterian, Witherspoon, that great ruling elder and signer of the Declaration of Independence, who risked his life to break through the threatening crowds of English Tories and the barriers of the "Established Church" that he might join Washington, the Episcopalian, in his great fight for individual liberty and the right of every man to worship God according to the dictates of his own conscience.

"I would mention third the Catholic, Lord Baltimore, the proprietor of Maryland, to whom belongs the credit of having established liberty in matters of worship which was second only to Rhode Island.

"I would name fourth the Quaker, William Penn, whose golden motto was, "We must yield the liberties we demand."

"Fifth on the list is Thomas Jefferson, the son of a splendid Baptist mother, a great patriot, termed an "arch-infidel" by those who could not appreciate his love of religious freedom and his yearning for a democracy that embraced the individual, who overthrew the

Established Church in his own State, and then with prophetic statesmanship made it impossible for any church to establish itself under our national Constitution or in any way abridge the rights of conscience."

"Churches and religion have played a great part in the lives of the American people, but statutes have not dictated what men should believe. That this is true, and that tolerance has been the guiding spirit of true Americanism, can be seen in the selection of our Presidents. Twenty-two of our Presidents have been members of churches small in numbers, while only five have been elected from the churches with great memberships. Only four Methodists, one Baptist, and no Catholics have been President. The spirit of America is not the spirit of intolerance, and it is the spirit of America that has chosen her leaders."

Would that all Christian men had equally clear vision upon this great question of the way in which Christians should honor the Scriptures, and endeavor to influence others to love and read them.

Religious Propagandists Seek Use of Public Schools

A PLEA for a better understanding of the proper function of the public school educational system and the complete separation of church and state, and a criticism of those who would seek to have adopted in the public school studies of the Bible according to their own version of that book, were the striking features of an address by Hon. Ernest W. Butterfield, New Hampshire Commissioner of Education, delivered before the convention of the New England Association of School Superintendents, in Boston, Nov. 12, 1925.

Speaking on the question of separation of the church and the state, Commissioner Butterfield said:

"In a monarchy a state church is a menace. In a republic it is impossible.

"Does America fully believe in the separation of the state and the church? Have you noted a Protestant bishop who within two months has

publicly declared that the schools are godless because they cannot and should not teach the dogmas of his church?

"Have you not within the year heard Catholic laymen declaring that the schools of their faith should be supported by public taxation? On the other hand, have you not read of State-wide attempts made to get public control of private schools of religion? Have you not known of teachers and magistrates chosen and promoted, not on grounds of efficiency, but of church membership? Have you not seen America convulsed, as it has not been before in our time, by attempts to set race against race, religion against religion?

"We need to relearn the lesson that in a republic there can be no union of state and church, and that the function of each is so distinct that co-operation, so-called, is dangerous and consolidation is destruction. In spite of this, thousands of thoughtless but well-meaning people are saying today, 'We must put the Bible back into the schools,' meaning the Bible in their version and with their interpretation; saying, 'We must teach religion in the school,' meaning the tenets of their division of faith, taught by teachers who accept these tenets."

It is very evident that many religious propagandists in America, in their zeal to advance their peculiar religious beliefs and tenets, are losing sight of the great fundamental principles and ideals of American jurisprudence and the separation of church and state. The public schools are being made, by direct and indirect means and methods, the stamping ground for all sorts of religious and antireligious teaching. It is high time that other faithful guardians were placed

at the threshold of our State educational institutions, and at the threshold of the public exchequer, so that our public educational system may be kept free from religious bias by a refusal to allow the teaching of any religion in the public schools and the appropriation of any public funds for private and parochial schools. Special interests are continually knocking at the door of legislative assemblies for special favors, but it should not be so among Christians.

Washington Not a Profane Man

GEORGE WASHINGTON'S good name and character have been attacked from time to time by some of his enemies with sinister motives; they have accused him of being dissipated, impetuous, and given to profanity.

A letter has recently been published which shows how groundless are these villifying charges against the character of Washington. This letter was written Feb. 28, 1832, by Park Holland, of Petersham, Mass., to his nephew, Major Jones Holland. Park Holland served in various capacities in Washington's army, one of them being as paymaster. The body of the letter reads as follows:

"In the spring of 1781, I think it was, our troops marched down to White Plains and formed an encampment, and while there, we were amused by an order that was said to come from General Heath. But as we all knew Washington's abhorrence of the sin of profanity, we knew well where it originated.

"Our parade ground was cleared with much difficulty. The order was: 'The first one who is heard to utter an oath shall dig up by the roots one of the pitch-pine stumps.'

"Not long after a soldier was seen sweating and toiling away at one, exclaiming it was paying too dear; it should be the last stump he would dig.

"Speaking of Washington's dislike of profane habits reminds me of a scene at his own table, where we (twenty or more of the officers) were invited to dine with him. His habit was usually to take a single glass of wine after dinner and retire, leaving us to ourselves, as he at this

time of care and anxiety rarely made any conversation except on business.

"We had finished our dinner and Washington had taken his wine in his hand, when a young officer from New Hampshire, at the end of the table, who had been in the habit of using profane language, being so much engaged, forgot where he was and swore an oath, when he heard a rap on the table by Washington, who set down his untasted wine, arose, and said:

"'Gentlemen, when I invited you here, it was my intention to have invited gentlemen only. I am sorry to add, I have been mistaken,' and left the room.

"Dead silence reigned for some time, which was broken by the officer himself calling us all to witness that the oath he had uttered should be his last, adding he would rather have been shot through the heart than have deserved the reproof from Washington.

"Such was our love and reverence for this great and good man that the most profane left off the habit, and it was done away with among us before the close of the war."

That General Washington swore at General Lee for ordering a retreat when victory seemed certain, was also denied by the officers who accompanied Washington on that occasion. Historians frequently record alleged scandals that have absolutely no foundation in fact. Unfortunately, a lie will run ten times around the earth while truth is putting on her boots. Nevertheless,

"Truth, crushed to earth, shall rise again:
Th' eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies amid his worshipers."

— William Cullen Bryant.

Recreation for Working People on Sunday

ONE of the great outstanding needs for working people on Sundays," said W. D. Hoffman, president of the Chamber of Commerce of Atlanta, Ga., before the Rotary Club of that city, "is more recreational facilities for Atlanta workers on Sunday. Tremendous increases are being made in the number of workers employed in this city, and I think these people are entitled to their share of sports and pleasures. Rich people are able to enjoy numerous pleasures denied the less wealthy," declared Mr. Hoffman, "and I feel that the time has come for concerted action to the end that amusement in Atlanta be developed and carried out."

The speaker stated that steps had already been taken for the giving of Sunday afternoon concerts by the Atlanta Symphony Orchestra this year, but these are not general enough in scope to supply the needs of recreation of the average workman. He said:

"The machinery of modern industry is becoming more and more efficient, and workers are thus given more time for recreation. Atlanta should keep abreast of other cities in providing this recreation if she is to become the great city her citizens desire."

The Ministerial Association of Atlanta is strenuously opposed to Mr. Hoffman's plan of furnishing music and recreation for the working people of Atlanta. They are holding to the old notion of the Puritans, that playing musical instruments on Sunday is a crime. But what business have the preachers to interfere with the city officials if they want to provide recreation and music for the working classes on Sunday? It is very evident that their motive is religious sentiment and zeal for church creeds. But church creeds should be enforced only upon those who have subscribed to them, and the only penalty should be church discipline.

The vigorous protest of the Atlanta preachers against what the city is doing,

or proposing to do, along the line of Sunday amusements, is only another instance of unwarranted clerical interference in the interests of a religious institution.

People who believe that Sunday is a holy day ought to honor it as such, but it is no part of the duty of city or State governments to compel people to live up to their religious professions. L.

Where Should Religion Be Taught?

IN an address at the meeting of the department of the superintendence of the National Education Association, in this city, Sunday, February 21, Bishop James E. Freeman (Episcopal), is reported to have said:

"Unless you can see the importance of the souls of your pupils, I care not for your science and your minds. We need in our schools something more than 'education.' The primary business of life is the saving of souls."

Nobody who knows the real condition of things, and the drift of the rising generation away from correct moral standards, will question for a moment the great need of adequate moral and religious instruction for the young, to be given them by some means; but it is just as true that any one who will consider the whole question soberly and dispassionately and intelligently, must come to the conclusion that this work cannot be done by the public schools.

The public school system is an institution of the state. To teach religion, the state must first of all have a religion. What religion shall it be? Of course, the only possible answer in this country is, The Christian religion. But that does not end the perplexity, for then comes the further question, What particular brand or expression of Christianity shall be taught? Shall it be Protestantism or Roman Catholicism? If the Protestant religion, then what particular phase of Protestantism shall it be?

If it be replied that what is contemplated is only the teaching of those fun-

damental principles of Christianity upon which all sects are agreed, still the question remains unanswered, for views differ widely even upon such fundamental precepts as the ten commandments and the sermon on the mount.

In its last analysis of the question, we are thrown back upon the fundamental American principle, that the teaching of religion must be left to the home, to the church, and to private and church schools.

B.

Religious Legislation Attempted During 1925

ACCORDING to our check-up on attempted religious legislation in Congress and our State legislatures during 1925, two Sunday observance bills were introduced into Congress, and sixty-seven such bills were introduced into twenty-eight of the forty-two State legislatures which were in session.

Some of the States repealed almost all of their Sunday laws, while others liberalized their Sunday statutes. Not a single bill that was introduced at the instance of the Lord's Day Alliance or of the National Reform Association to strengthen existing Sunday laws, passed in any of the State legislatures.

Both Sunday bills before Congress died in the committees to which they were referred. The *Christian Statesman* gives our association the credit of defeating all the compulsory Sunday observance bills before Congress and the State legislatures, saying of us: "They were out in force against the bills, as they always are whenever there is a hearing before any legislative committee on the Sabbath question."

It is true that we champion the cause of religious liberty whenever the fundamental principles of man's inalienable rights are challenged, but the failure of these compulsory Sunday observance bills must be credited to the good sense of our lawmakers and to their devotion to the ideals of true Americanism.

More than a score of religious educational bills were introduced in as many State legislatures, aiming at the teaching of religion either in the public

schools or on public school time outside of the schools. The majority of these were defeated, but some were adopted. Some of these latter have already been declared unconstitutional and void by the supreme courts of the States concerned.

The year 1926 promises to be very fruitful in the introduction of both Sunday observance bills and religious educational bills. Already a compulsory Sunday bill is pending before Congress, with the prospect of two more which the Lord's Day Alliance and the Methodist Sabbath Crusade committee from the Southern States have threatened to have introduced in both Houses of Congress shortly. The State legislatures, likewise, had before them a number of these meddlesome bills during the first month of 1926. It seems that the time will never come when the lovers of religious liberty can retire from the field and say, "We have made our liberties forever secure in law." Eternal vigilance now, as ever, is the price we must pay if we would remain free in the religious realm.

L.

Mississippi Bars Evolution

THE Mississippi House of Representatives passed a bill by a vote of seventy-six to thirty-two to prevent the teaching, in State-supported schools, of "the theory that man descended from a lower order of animals." It was confidently expected that the State senate would pass the same bill.

THE SUNDAY SCHOOL

Religious Education in the Public Schools Called a "Breach of Trust"

THE Lutheran ministers of Lansing, Mich., filed the following protest with the board of education against the proposed course in religious education for the public schools of Lansing:

"To the Board of Education:

"Acting on petition of the Ministerial Association, the Board of Education has granted the use of public schools for a proposed course in religious education. . . . The Ministerial Association which sponsors, and the Board of Education which sanctions, religious education in the public schools, owe the people of Lansing full information concerning such action, as well as a comprehensive statement of their reasons for taking such action without the important step of consulting the taxpayers. The Board of Education represents the entire population of Lansing; the Ministerial Association does not, by far. The Ministerial Association has usurped the rights of people whom it does not represent; the Board of Education has violated these rights.

"We declare and maintain that the teaching of religion subverts the purpose of the American public school. The reason is readily stated: 'The American state is secular, and all its institutions are secular, the public school included.' The introduction of religious education in the public schools makes them sectarian. It gives them a character not intended for them, a character which they dare not assume. The public schools are supported by Christians, Jews, Mohammedans, and adherents of other faiths, or of no faith. The introduction of the Bible, the Koran, or some other of the sacred writings, must of necessity prove offensive to one or the other group of taxpayers, distinguished by their faith. The various sacred writings are sectarian, while the American public school is purely secular: We must contend that the introduction of religious education in secular schools by the Board of Education is a breach of trust.

"No doubt the objection will be raised: 'But this course is not granted;' but this does not alter the facts. The fact is, the course is there, and that course is offensive to certain groups of people. If the Bible is used,—and we assume it is,—the course is offensive to all whose faith is not grounded in the Bible, or who have no faith at all. It is offensive to many Christian denominations who believe in the absolute separation of church and state, who hold that the

state is, and must be kept, secular in all its institutions. The Bible is a sectarian book, and its use in the public schools changes their character. Would the Board of Education pursue the same course of action if an association of Mohammedans, Chinese, and Persians petitioned for a course of religious education in the public schools, using as a means of instruction their sacred writings?

"The objection is then raised: 'But no definite religious creed or faith is to be taught. The course is to be nondenominational.' Why call it religious education then? Why use the Bible? Can a course in religious education be nondenominational? Who is going to teach it? Is this teacher going to interpret the Bible? If so, how? He is not going to interpret it! But how in the world, then, can a person teach a course in religious education without interpretation?

"Some one says, 'The Bible should be taught for its moral, historical, and literary value.' Who would presume to teach the literature, history, and morality of the Bible without some interpretation? teach the first chapter in the Bible, the fall of Adam and Eve, the deluge, the history of Israel, the prophecies concerning a Messiah, the life, words, miracles, passion, and resurrection of Jesus Christ, the ten commandments, the Psalms, and the Epistles, teach them without interpretation? You cannot do it! And the mass of the people asks: 'Who is going to teach? What is he going to teach? Why is he going to teach?' Yes, 'Why religious education in secular schools? Private funds will bear the expense.' But public funds erect and maintain public institutions. We protest as vigorously against religious education in the public schools as we would against a course in Bolshevism.

"But surely, we hear some one say, 'religious education is imperative today.' It certainly is. The Lutheran Church has said that since the days of the Reformation. If the churches represented by the Ministerial Association feel the necessity of religious education for their children, let them erect buildings and support teachers of their own, as we have ever done. Religious education is the sacred duty and the inalienable right of the parents and the church, not of the secular state. The entire activity of the state is limited to the life of its citizens in this present time. Its duty is to safeguard the people's interests,—their industrial pursuits, their possessions, and their guaranteed rights. Now, then, if the state has no responsibility for, and no jurisdiction over, the

souls of its citizens, what qualifications and competence has it to teach them religion?

"But the state is not teaching them; the person employed by the Ministerial Association is," it will be said. But the course in religious education becomes a course offered by the public school, a course which it has no right to offer as a secular institution. And a secular board of education has sanctioned this course. By what right, may we ask? Laws prohibiting either sectarian religious instruction or religious tests in public schools are incorporated in the constitutions of forty-five States, including Michigan. The constitution of this State also provides for the preservation of the strictly secular ideal of education. Will it become necessary for the Supreme Court once more to curb the attempt of public officials to abrogate the Constitution?

"In view of the facts submitted above, we do vigorously protest against the action of the Board of Education in sanctioning the course in religious education proposed by the Ministerial Association for the public schools."

We are glad for the assistance the Lutheran ministers are rendering in this fight in behalf of the American ideals of civil government. When the American people separated from Europe, they protested not only against European oppression, but against the European ideals of government, which led to religious persecution and civil tyranny.

An Attempt to Make Honest Toil a Crime

(Concluded from page 48)

there was a failure to grasp the full meaning of the golden rule. If it was not taken into consideration, we would advise them not to move so hastily next time.

Those who keep the seventh-day Sabbath are conscientious in so doing. They feel the obligation of the decalogue upon them, and respond to its claims. These people, though, do not ask for any favors from the state, nor for any state enforcement of their dogmas. All they ask for is a fair field, and they are willing to trust in the power of truth to establish the tenets of their faith. The cause of religion can never be advanced by ap-

pealing to the civil power. All history verifies this.

On the contrary, the teachings of the Master thrive better when left alone in their appeal to the soul. The citadel of the conscience is sacred. God has reserved it to the individual, and it is his own field of endeavor. Even God does not force the conscience. "If any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world." John 12: 47. What God Himself does not do in this line, He has not delegated to others.

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."

Shall Blue Laws Be Amended, or Repealed?

(Concluded from page 48)

anties of civil and religious liberty for the individual as set forth in our matchless Constitution.

We need men in our Legislature who stand ready to sacrifice their political fortunes, if need be, to uphold our ideals of true Americanism; otherwise, our liberties under the Constitution are not secure. May New Jersey have the courage to frame its own laws in harmony with the provisions of our Federal Constitution, which recognizes no religion, and puts its sanction upon no holy days, but leaves each individual free to follow the dictates of his own conscience in the domain of religion.

The Ban Lifted From Sunday Shows

FOR some time no theaters or movies were allowed to operate on Sunday in the large cities of New York State, but recently the officials of Buffalo lifted the ban, and allowed the theaters to open on Sunday nights.

The Appeal of the Methodist Sabbath Crusade

By C. S. Longacre

CONSIDERABLE publicity was given to the "Appeal" of the Methodist Sabbath Crusade committee, which was presented on January 20 to the President of the United States, and also to the Senate Committee of the District of Columbia, and was later printed in full in the *Congressional Record*. Rev. Noah Cooper, who is the chairman of the Methodist Sabbath Crusade committee, together with a committee of Methodist preachers, representing various Southern Methodist conferences, toured through some of the Northern States as "crusaders" campaigning for a national Sunday law, and finally arrived in Washington on schedule time, and made a personal appeal to the President, and also to the Senate District Committee, for a compulsory Sunday observance law for the District of Columbia and for the nation.

The "Appeal," printed in the *Congressional Record*, January 21, begins:

"To OUR PRESIDENT AND CONGRESS: Speaking, as we believe, the voice of God, and the sentiment of the various Southern Methodist conferences, which we come representing, we respectfully and prayerfully beg that a Sunday observance law be enacted for the District of Columbia, and that the Sabbath rest, the Sunday cessation from labor, inherited from our forefathers, be restored to our interstate commerce."

We did not know that there was any person today, aside from the Pope of Rome, who claims the divine prerogative that when he speaks *ex cathedra* his statements are "the voice of God." But Mr. Cooper claims this prerogative for himself and his Sabbath Crusade committee. It is one thing to make such a claim, and it is another thing to furnish the necessary credentials. It was evident that the voice of Mr. Cooper was not recognized as "the voice of

God" by the members of the Senate District Committee, before whom he spoke. Senators heckled him all through his appeal, and queried the arguments he presented in favor of compulsory Sunday observance under the penalties of the penal code.

All the religious persecutions of the past have been carried on in the name of God and of religion, by religious people who believed that they were speaking and acting for God. Christ said, "Yea, the time cometh, that whosoever killeth you will think that he doeth God service." We are all willing to follow "the voice of God" when we know it to be such, but we hesitate when there is doubt as to the source, especially when that voice is interpreted by one who arbitrarily arrogates to himself infallibility for his religious views, and demands, in the name of God, that the highest lawmaking body in the land shall recognize his creed as the voice of the Divine Being, to be incorporated into civil law and enforced upon all men under civil penalties.

This "Appeal" calls upon Congress to pass a national Sunday law to stop all travel, all interstate commerce, all secular business, and all legitimate sports and innocent recreation on the first day of the week.

As a basis for such drastic religious legislation, the "Appeal" cites the facts that we put the words on our coins, "In God We Trust;" that public officials "take oath on the Bible;" that our country has been judicially recognized as "a Christian nation;" that Sunday is given as "a rest day for our President" from the labor of signing bills; that "Congress and courts and legislatures adjourn for Sunday;" that our public schools and government schools

have Sunday as a rest day; that government employees "have Sunday off;" and that the Federal banks close on Sunday.

But who ever heard of the President of the United States being fined or imprisoned for working on Sunday; or of Congress, our courts, or our banks being fined and their officials imprisoned for carrying their sessions over into Sunday or issuing warrants and doing business on Sunday? or who ever heard of penalizing an office holder for refusing to take an oath on the Bible? or who ever heard of government employees being fined and imprisoned for working for the government on Sunday? yet this Sabbath Crusade committee asks Congress to pass a law to compel the citizens of the United States to observe Sunday, and if they refuse for any reason, except in cases of necessity and charity, to observe Sunday in harmony with the notions of this Crusade committee, they are to be penalized to the amount of \$500 and "six months' imprisonment, in the discretion of the court."

There is a world of difference between voluntary observance of Sunday and being compelled to observe it by the civil magistrate under civil penalty. One of the Senators told Mr. Cooper, when he appeared before the Senate District Committee, that it was true that Congress as a general rule did not hold sessions on Sunday, but there was no law to prevent them, and that he personally put in fourteen hours nearly every Sunday at hard work in his office, besides spending two hours attending church services, and that he believed Sunday laws were wrong in principle, because they introduced an element of force into religion.

If a mere reference to religion in civil law, or the voluntary custom of public officials in carrying out their religious beliefs, is to establish a legal basis for compelling all citizens of the state to be religious by civil law, or to conform to religious customs as prescribed by law, then we protest, and say, Let us

never again make even a casual reference to God or religion in our civil laws, because the legal religionists will endeavor to use even innocent allusions to religion and to God as a legal basis for legislation to persecute the dissenter.

Our forefathers designed to guard against such a contingency when they refused to incorporate the name of God or make any allusion to the Christian religion in our matchless Constitution.

The citations taken from the Methodist Sabbath Crusade "Appeal," and the use they are now making of innocent allusions to religion and to God, to induce Congress to legislate directly upon religion and compel the public to conform to religious observances and obligations under the authority of the civil magistrate by the imposition of fines and imprisonment upon dissenters, is the best evidence of the foresight and wisdom of our founding fathers, who clearly saw the dangers involved, and refused all reference to the Christian religion in our Federal Constitution. They sought to avoid the evil consequences of religious legislation by denying the principle in law.

There is no telling to what length religious zealots would go if the barriers against religious legislation were removed. The hounds of religious intolerance are continually straining at the leashes to spring upon their prey; and our only safety is in strengthening the Constitutional leashes instead of weakening them. He who jeopardizes our heritage of Constitutional liberties for the purpose of placing chains on the limbs of dissenters, will awaken some day to find his own conscience chained in the fetters of a worse tyranny than he thought to inaugurate. Let us keep the church and state forever separate in America.



IT is said that ours is a government of the majority, but that is true only in part. The majority can rule rightfully only within the Constitution. To override the Constitution is tyranny.

Memorial on Religious Liberty Presented to Congress

THE Religious Liberty Association of America presented to Congress the following Memorial on Religious Liberty, in reply to the "Appeal" (printed in the *Congressional Record* of January 21) of the Methodist Sabbath Crusade committee, which appeared before the President and also the Senate District committee, in behalf of compulsory Sunday observance legislation:

"We, the members of the Religious Liberty Association, citizens of every State in the Union, with headquarters in the District of Columbia, having taken into serious consideration the proposal and appeal of the Methodist Sabbath Crusade committee, petitioning Congress to enact a compulsory Sunday observance law to stop all 'interstate commerce' on Sunday, including 'railroads, express companies, telegraphs, shipping, newspapers, stores and factories,' also 'to close secular business and sports on Sunday in Washington,' wish to declare our reasons why Congress should not pass a compulsory Sunday observance law for the nation nor for the District of Columbia.

"We hold, with James Madison, 'that religion, or the duty we owe our Creator, and the manner of discharging it, can be directed only by reason and conviction, and not by force or violence.' We further hold with Roger Williams, the one man who did more than any other to lay broad and deep the foundation principles of civil and religious liberty upon the American continent, 'that the civil magistrate has no right in justice to punish a breach of the first table of the law of God,' comprising the first four of the ten commandments which prescribe man's duty toward God and religion. 'The civil sword may make a nation of hypocrites and anti-Christians,' said Williams, in the enforcement of religion by law, 'but not a single Christian.' 'Forcing men to attend the worship of God is the greatest cause of the breaking of civil peace.' 'It is less hurtful to compel a man to marry somebody whom he does not love than to follow a religion in which he does not believe.'

"We believe in the binding obligations of all of the ten commandments just as ardently as our Methodist brethren, and we are just as zealous to induce all men to observe the Sabbath of Jehovah; but we believe that both we and our Methodist brethren, so far as they are correctly represented by this committee, ought to appeal to the conscience through the pulpit, and not to

the civil magistrate through the legislator. Religious obligations should not be enforced by civil magistrates under the penal code. Sunday observance is a religious obligation which was originated by the church, and it has no other status than the authority of the church ritual. Every text which Noah Cooper quoted in his 'Appeal,' printed in the *Congressional Record*, was taken from the Old Testament, and referred to the Sabbath, and not to Sunday. But neither of these religious institutions, whose adherents are numbered by the millions in America, should be given a legal preference. All sects should stand on an equality before the civil law.

"It is true that 'Congress and courts and legislatures adjourn for Sunday,' that our President is not required to sign bills on Sunday, that 'our officials take oath on the Bible,' and that the United States banks close on Sunday; but it must be remembered that all this is done voluntarily, and that there is no law that compels them to rest or penalizes them if they should hold Congress, court, or legislative sessions on Sunday. In common law, Sunday is no day at all, it is *dies non*; but Mr. Cooper and his committee seek to make it a holy day by law, and they want the civil government to inflict civil penalties upon all who do not honor it as such.

"It is also true that our government stamps on our coins 'In God We Trust,' and that Justice Brewer, of the Supreme Court, uttered an *obiter dictum* that 'this is a Christian nation,' as Mr. Cooper asserts in his 'Appeal,' but that is no justification for the penalizing of American citizens if they do not trust in God and for their failure to be religious. The fact that these 'Christian lobbyists' seek to take advantage of every reference made to religion in civil law to commit our government to the principle of religious legislation and to penalize dissenters, is the best argument that can be advanced in favor of a total separation of church and state in America.

"The compulsory Sunday observance bill, H. R. 7179, sets Sunday aside for 'religious uses' 'for all who wish the opportunity publicly to worship God according to the dictates of their own conscience.' It prohibits all 'secular business' and the opening of 'any place of public assembly at which an admission fee is directly or indirectly received,' and it does not allow an individual to engage 'in works of necessity' for an employer on seven days of the week if he so elects,—all of which proves the religious character of this bill. It makes no provision for those who observe another day

than Sunday as holy time, and thus penalizes all religionists who are Sabbatarians, but not Sunday observers. Such legislation is manifestly unjust, discriminatory, and un-American in principle. It virtually amounts to the legal establishment of a certain form of religion, and invokes penalties upon dissenters.

"We also protest against the present bill H. R. 7822, which aims to close all barber shops in the District of Columbia, making it a crime to shave a man on Sunday. This is a piece of purely class legislation, discriminating against one class of workers only. It is intended as an entering wedge, to commit Congress to this kind of legislation so that more may follow.

"The religious legalist is satisfied with a crumb if he later can secure the whole loaf. When once the floodgates of religious legislation are opened, a deluge is destined to follow. No one objects to the preachers' preaching Sunday observance or Sabbath observance from their pulpits in thundering tones, and making as many converts as possible; but there are comparatively few who are agreeable to the legal program of the political preachers who seek to make converts by the aid of civil law under penalty. Every Christian who serves his God by choice, resents religion by law. The churches may discipline their own members when they disregard the church creed and religious duties, but they have no right to discipline the non-church member for his lack of religion or for divergent views on religion; nor has the church a right to shift the duty of church discipline upon the civil magistrate.

"Christ made no alliance with the civil government, nor did He ask aid of the civil authorities to advance His cause or enforce His doctrines. He based His kingdom upon the great principle of love and voluntary service. Faith instead of force, choice instead of coercion, love instead of fear, was the basis upon which He proposed to advance His kingdom. He sought to write His precepts upon the hearts of men by the Spirit of the living God, instead of inscribing them upon the statute books of the state by the pen of the legislator. He was an intercessor, and not an accuser; a Redeemer, and not a policeman; a Saviour of sinners, and not an executioner. Christ sought to make Christianity inspirational, and not legalistic; attractive, and not repulsive. God made the conscience free in the domain of religion, and He never intended that any organization of men should ever enslave it. The only power that He intended should ever dominate the human heart was the power of divine and human love.

"Few men have faith in the political preacher who substitutes the club of the policeman for the cross of Calvary as an appeal for divine service. Few are willing to follow blindly a church creed that substitutes the force of law for the power of love. The most cherished gift

of all our temporal blessings is the precious boon of liberty of conscience.

"This precious heritage which our fathers have handed down to us at the price of chains and slavery, we beseech our venerable and honored legislators to preserve for us and our children. We assure you of our loyalty to the American ideals of civil government, and shall earnestly pray for our rulers and lawmakers, as we are in duty bound, that the Supreme Lawgiver of the universe may help you to preserve inviolate our matchless Constitution, with its guarantees of civil and religious liberty for all men, that our religion and our government may prosper, each in its distinct field, and that all citizens may dwell together in peace and happiness under the prospering hand of God and man.

"C. S. LONGACRE,
"General Secretary."

Various Opinions on Sunday Laws

(Continued from page 40)

"American Sabbath." Dr. Bowlby would, if he could, close up on Sunday all golf links, tennis courts, baseball parks, and gasoline filling stations, etc., to the end that the people, being deprived of amusements, might the more readily attend church services.

Let Churches Discipline Their Own Members

And is not this the great reason for the outcry against commercialized sports and amusements? Do not the pastors and the churches demand Sunday laws because they want a monopoly of money-getting upon that day? It certainly looks that way. But by what principle of justice does the church call upon the civil authorities to enforce her discipline? If churches want to deal with their own members for going to shows and patronizing other amusements on Sunday, well and good; people who believe that Sunday is the Sabbath, enjoined by all the sanctions of the fourth commandment, ought to keep it as such; and if they do not, they ought to be visited with such ecclesiastical penalties as the church has the authority to enforce;

but by what right, moral or civil, can the church ask the state to enforce her creed, or any part of it, upon anybody? We know of the existence of no such right in this country, though something of the kind exists in countries having a union of church and state.

What Sunday Laws Could Do

But God forbid that that evil principle shall ever become firmly established in free America. "Let every man be fully persuaded in his own mind." We believe in obeying the fourth commandment, and that this is the duty of every one. We

do not believe, however, that civil government ought to undertake to enforce the observance of any form or institution of religion. The church of Christ was never so spiritual nor so prosperous as when, in the early centuries, she, instead of receiving governmental patronage, suffered severe persecution at the hands of the civil authorities. Sunday laws might increase in large measure the number of hypocrites in the church, but could not increase in any degree whatever the number of true believers.

C. P. B.

A Sunday Law Spirit That Is Unbecoming

By Sanford B. Horton

A N organization with a religious label like "The Lord's Day Alliance," would by inference appear to be actuated by the life and principles of the great Person whose title of "Lord" is used to designate its work. But as is the case with other organizations, the Lord's Day Alliance of Michigan does not run true to form or profession if a certain incident occurring in Michigan serves as evidence.

In March of last year the Lord's Day Alliance of Michigan sponsored a Sunday bill in the legislature of that State which was defeated following a public hearing conducted by the House and Senate Committees on Public Affairs in the Senate chamber where the bill originated. Rev. Wayne Womer, secretary of the Lord's Day Alliance of Michigan, appeared as leader of the proponents of the bill (Senate 99), and the writer conducted the opposition as secretary of the Michigan Religious Liberty Association.

From that memorable night Mr. Womer has denounced in a most unbecoming way, to say the least, all who opposed his efforts in behalf of enforced

Sunday observance. The most recent item of publicity from the pen of Mr. Womer, which appeared in the Michigan *Christian Advocate* (Detroit) of Dec. 24, 1925, purporting to be an advertisement of the achievements of the Lord's Day Alliance, states that recent events have "brought light to bear upon the pernicious, underhanded methods of the Seventh-day Adventists, who masquerade under the title of the Michigan Religious Liberty Association, but who are believed to be backed and financed by the atheistic Jewish Amusement Group of the nation."

How unlike the spirit of the Lord in kind and degree! He said, "If any man hear My words, and believe not, I judge [condemn] him not." But what else may be expected from politico-religious movements whose objective is the forcing of citizens to observe a religious institution? It was ever thus.

The Dark Ages of European history came about as a consequence of the church's demanding of the state its sword to destroy dissenters. Our colonial days furnished evidences of intoler-

ance and malevolence in those blue law times. Men and women were despoiled of their rights and goods in those days by laws for the enforcement of Sunday observance. In more recent years Christian men and women have been persecuted in several States of the Union for no other reason than that they refused to observe Sunday as the Sabbath.

Are we to have a continuance of the blue law menace? Are we in America to see history repeat itself by the throwing of men and women into jail on account of religious legislation demanded by a sectarian group under a deceptive label which belies its real character? The Lord Jesus is the very antithesis of the Michigan Lord's Day Alliance as now officered, in the light of the above unkind and untrue statements.



Courts Muddled on Sunday Dancing

THE Montana Supreme Court found an old-time statute against dancing on Sunday, and declared dancing on that day illegal. A number of decisions exist in other States that declare such statutes unconstitutional. Apparently the courts are at sea and much muddled over the question of Sunday observance being regulated by the penal codes. There is no other subject upon which the courts of our land are more divided in their rulings and opinions than upon the right and wrong of Sunday laws. You can find as many decisions on this subject as there are judges with different religious convictions. There is no doubt that some judges allow their personal religious beliefs and convictions to color their decisions upon this question when it comes before them.

There are other judges, however, who will construe such laws in harmony with the spirit of the constitutional guarantees of civil and religious liberty, irrespective of what their own personal views are upon the Sabbath question.

Such judges are rendering the cause of human freedom a great service.

We do not dance on any day, and never go to dances, but that is no reason why we should ask the legislature to prohibit dancing. Unless we can convince a man by logical arguments that dancing is foolish, useless, and tiresome, and induce him to abandon it, we do not make him a better man, nor does one make himself more righteous by placing a legal shackle on another's limbs so that he can dance no longer. From a civil standpoint, dancing is not more harmful on Sunday than on Monday. Evidently some churches believe it is not a sin to dance on Sunday, as the practice has recently been introduced into some New York City and Washington churches.

The civil courts are not the proper tribunals to decide such theological questions. Both the courts and the churches would be in fuller agreement with each other if each attended to its own business in its own distinct and separate field.

L.

No Sunday Blue Laws for Washington

THE following editorial from the *Washington Herald* relative to a compulsory Sunday observance law for the District of Columbia, is quite expressive of the sentiment voiced by other Washington newspapers on this subject:

"So Tennessee, famed for its anti-evolution law, intends to fasten upon Washington some of the legislative blessings it is now experiencing, and is sending here a delegation of clergymen whose purpose it is to close up Washington on Sunday as tight as a brand-new rain bar'l. Senator McKellar and Representative Byrns of their State will introduce bills in Congress whereby the Tennessee idea will be imposed upon us, assuming that the bills become law.

"Let no one think that this is an empty menace. There is strong support behind these men, unfair and ridiculous as their plan may be. Washington is no country village, and this is not the year 1620 A. D. But it is well for us to make that fact clear to our District Committee, for if men like McKellar and Byrns can

be prevailed upon to introduce a bill which, the *Herald* believes, they cannot privately approve, it is equally possible that other legislators may be influenced in the same way by the intolerant attitude of their own Puritanical constituents.

"The *Herald* is firmly and unequivocally opposed to any blue laws for the District, and will combat any proposal to impose such laws here. Incidentally, it recommends to these legislators and clergy a careful consideration of what happened in Perth Amboy recently."

The Ministerial Association of Perth Amboy recently used the New Jersey Sunday blue laws to close theaters and movies on Sunday. The public officials sought to enforce the entire Sunday law, and several thousand people were indicted by the grand juries, but the trial juries would not convict in a single case under the law, holding that such laws were religious, and obsolete. This is what the *Herald* refers to in the Perth Amboy incident.

Both Senator McKellar and Representative Byrns refused to introduce Noah Cooper's drastic Sunday observance bill for the District. Not all Southerners are Puritanical in their religion.

A New Sunday Bill for the District of Columbia

(Continued from page 37)

upon some cardplayers, an Arkansas judge assured them that the day "is set apart by the law of the land for other and better engagements."—*Stockden's Case*, 18 Ark., 186.

Scores of similar decisions might be cited, all going to show that the foundation idea of Sunday laws is not physical rest, but religious observance; it is not the protection of labor, but of religion; not the conservation of human brawn, but the preservation of first-day sacredness.

Mr. Lankford's bill professes to be designed to forbid on Sunday "certain acts hereinafter specified which are serious interruptions of the repose and religious liberty of the community, in order to protect the right of every per-

son to one day of rest in every seven and in order to preserve the day free from unnecessary labor and business, for all who wish the opportunity publicly to worship God according to the dictates of their own conscience."

But how about the religious liberty of those who do not want to rest and worship? Must A rest because B wishes to worship?

How about the rights of conscience of those people who, living and doing business in the District of Columbia, rest regularly on the seventh day of the week, or Saturday? Must they also rest by abstaining from business on Sunday? We happen to know of a lone woman who operates a small pie and cake bakery in Washington, by means of which she earns her livelihood. She closes her place of business regularly with the setting of the sun on Friday evening, and it remains closed until the same hour on Saturday evening. She does not conduct a restaurant, but sells her product over the counter. Must she close her place of business also on Sunday simply because others want to rest on that day, and do not want her to have the little trade that might come to her on that day because some other places are closed, forgetting that on the day before trade that would have been hers had gone to them?

The whole question is complicated and tangled beyond reasonable solution whenever the civil government undertakes to regulate such matters. It is not true that A is compelled to work on Sunday because B works or trades; for B, who believes that Saturday is the Sabbath according to the fourth commandment, is not compelled to work on that day because A does. He simply puts up his tools, or locks up his shop, and goes to his place of worship, unmindful of what it may cost him in dollars and cents. Then why should he be subjected to further hardship by being compelled by civil statute to rest upon another day because his neighbor rests upon it?

And t
of neces
even th
day, un
consecu
neither
ployee
its emp
How
law in
any on
any en
cessity
genieies
such ca
his em
next s
and ju
in the
milk o
those
help o
Cle
guised
purpo
ignor
tional
Cong
tablis
free

LA
of t
char
again
nian

Th
und
drea
was
191

A
roll
four
but
fine
see
dra

And then there is the matter of works of necessity and mercy; the bill forbids even the doing of such works on "Sunday, unless within the next six succeeding days during a period of twenty-four consecutive hours such employer shall neither require nor permit such employee or employees to work in his or its employ."

How then, if this bill should become a law in the District of Columbia, could any one safely respond on Sunday to any emergency requiring works of necessity? Such cases are usually emergencies, but how could one respond in such cases if he had first to arrange with his employer for a day off within the next six days? Clearly he could not, and just as clearly this very provision in the bill would tend to dry up the milk of human kindness in the heart of those who might otherwise be glad to help out in an emergency.

Clearly, the bill is only a thinly disguised measure framed for the evident purpose of inducing our lawmakers to ignore that wise provision of our national Constitution which provides that Congress shall make no law for an establishment of religion, or prohibit the free exercise thereof.



Blasphemy and Sedition

LATE in February and early in March of this year, a blasphemy and sedition charge was made in Massachusetts, against one Anthony Bimba, a Lithuanian editor.

The charge of blasphemy was brought under a law now more than two hundred years old, while the sedition charge was based upon a statute enacted in 1919.

At Brockton, March 2, Judge C. Carroll King of the Plymouth County Court found Bimba not guilty of blasphemy, but fined him \$100 for sedition. The fine was made thus nominal, because it seems that the seditious utterances were drawn out by what the court termed

"fighting questions" asked by persons who were seeking occasion against the speaker.

It appears that the blasphemy consisted in Mr. Bimba's declaration of disbelief in God. And this man Bimba was guilty not only of thinking thus, but of the indiscretion of open expression of the thought of his mind, and that in a needlessly offensive manner; nevertheless the judge held that what he said was merely the expression of an opinion to which he was entitled under the State constitution.

We have no sympathy for either blasphemy or sedition, but we do most seriously question the right of any civil government to take cognizance of anything which is an offense only against the Divine Being, and that does not trench upon the equal rights of other people; and we are not at all sure that in this case the antisedition law is not being overworked.

We have in this country, as we verily believe, the best government on earth; and one of the best things about it is its guaranty of religious liberty. We cannot understand why any man should seek to stir up dissatisfaction with our form of government. Of course no human government is perfect, but we know of none that is better, nor as good as ours; and if only Socialists, Communists, National Reformers, and others of like ilk would let well-enough alone, we would be devoutly thankful.

So far as blasphemy is concerned, we doubt the wisdom of any attempt on the part of any civil government to define and punish it.

What is blasphemy? That depends very largely upon the viewpoint. According to Mark 3: 22, 29, 30, those who, when Christ was on earth, said that He cast out devils through Beelzebub, the prince of devils, were guilty of blasphemy. Servitus was burned at the stake for blasphemy because he denied the personality of the Holy Spirit. At one time to speak against the virgin Mary in Maryland was to be guilty of

blasphemy; and that offence was charge against Mr. Bimba because he avowed disbelief in God. It was a needless, a foolish, and a wicked thing to do, but is an attempt to control such expressions of opinion wise? "The fool hath said in his heart, There is no God," and many a man has said it with his lips; but is such denial properly actionable in the civil courts? Evidently the Massachusetts judge presiding in the Bimba case did not think so, for he dismissed the charge.

Atlanta Board Bars Evolution

THE Atlanta Board of Education, by a vote of six to two, adopted a resolution designed to prohibit the teaching of evolution in the public schools. It was charged that the theory was being taught to children that man is the offspring of the brute creation. The Georgia Legislature refused at its last session to pass a bill against the teaching of evolution in the public schools. The school boards in the South are dealing with this question direct, and not through their legislatures.

"Preserving" Sunday for the People

UNDER the above caption the New York City *Daily News* of January 7 makes the following pertinent remarks in an editorial:

"The executive committee of the Lord's Day Alliance has labored and brought forth another bright idea. It is to introduce a bill into the New York State Legislature which would make it possible to padlock places of business and amusement which violate the Sunday laws.

"The alliance wants to 'guarantee for the people the preservation of this day.' For what people? For the thousands who use Sunday to seek places of entertainment and recreation? And will these thousands be grateful to any small body of professional reformers that tries to padlock the community movie and the corner delicatessen on Sunday?

"What the people want is the removal of the ridiculous Sunday blue laws from the statute books. They want their Sundays really pre-

served for them, so that the days will be really theirs to enjoy freely and fully. They don't want their Sundays pickled in a lot of silly legislative jars labeled, 'Thou shalt not.'

The Lord's Day Alliance is far more anxious to protect a day than the rights of the common people. The people do not want any padlocks clamped down on Sunday recreation, because that means that the padlocks are for them, to prevent them from doing on Sunday what they want to do, but which the Lord's Day Alliance says, on its own authority, is forbidden. Religious padlocks and instruments of torture are first cousins, and Americans who believe in the Constitution, do not care for an introduction to either one of these cousins of the old-time Inquisition brotherhood.

L

Court Overrules Sunday Ordinance

THE council of Oakland, Calif., has adopted an ordinance to bring about Sunday and evening closing of all retail grocery stores, under the guise of a sanitary measure. The ordinance was accepted by the council after a hard fight in opposition, but with the backing of a large number of grocers. The Oakland city attorney predicted that the ordinance would not "hold water" if it was tested out before the courts.

The Oakland court later declared the ordinance unconstitutional, and so Oakland, as well as the entire State of California, is without a compulsory Sunday observance law. The Sunday law advocates have been repeatedly defeated in direct attempts to commit California to religious legislation on this subject, and now they have met defeat in an attempt to fasten such a law upon the people of Oakland under the guise of a sanitary measure.

THE true duty of law makers "is to declare and enforce only our natural rights and duties, and to take none of them from us."

For Lovers of Liberty

History of the Waldenses

By Rev. J. A. Wylie

All through the Dark Ages from the ninth century on, the torch of liberty shone in the valleys of northern Italy, sometimes feebly, it is true, but still burning; and preferring liberty of conscience to life itself, the Waldenses fought the battle against religious oppression, and fought it successfully. It is a thrilling story, a wonderful narrative, that stirs the blood of the reader and impresses upon him more than ever the price that was paid to establish the freedom we enjoy today.

206 pages, cloth binding, with the original engravings. Price, \$1.00.

The Hand That Intervenes

By W. A. Spicer

An invisible hand has intervened many times to save from distress and death the humble workers for God. Experiences by sea and land, in ancient times and in these days of great missionary activity, show this divine interference. These stories are true, they are wonderful, and they clearly indicate that men are not left alone in the accomplishment of their work, but that there is constantly a guiding and protecting hand manifest in their behalf. In the early days, when men were not allowed to worship God according to the dictates of their own consciences, this divine intervention was wonderfully manifest.

334 pages, cloth binding, illustrated. Price, \$1.50.

Religious Liberty in America

By C. M. Snow

"God created the mind to be free. He has never conferred upon any one the right to imprison it. Human enactments which circumscribe conscience subject the soul to a thralldom more humiliating and more ruinous than any the body has ever endured. Where conscience is fettered, there is no freedom worthy of the name."

The author tells the story of the great fight that has always been waged in this country between liberty of conscience and religious oppression.

448 pages, paper covers, illustrated. Price, only 35 cents.

Freedom, Civil and Religious

The American conception of Liberty for Press, Pulpit, and Public, as guaranteed in the Federal Constitution.

Beautiful three-color cover, 128 pages, well illustrated. Price, 25 cents.

Order all the above from your Book and Bible House or of the

REVIEW AND HERALD PUBLISHING ASSOCIATION
TAKOMA PARK, WASHINGTON, D. C.



For God and Country

BY FEE C. ESTEB

Ah, let me live for God and native land,
Giver and keeper of sweet liberty;
For both to live, or die should love demand,
Their triumph I would count my victory!

And still to serve thee well, O land of mine,
I should the more bow to my God and thine;
For seeking yet my soul's eternal good,
I cannot fail the nation's brotherhood.

O real security to please my Lord,
To be obedient to His Holy Word!
For lo, all men should rest in this true light;
At peace with Thee, they're with each other right!

Author of liberty, O Thou Most High,
And Thou, O Guardian, blest be the tie
Which now on earth, by this joint service given,
Doth bind our hearts to freedom and to heaven!

